तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Opulence and Sweetness

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

After the scorching heat of the summer season, it is very pleasing to see dark clouds in the sky. As confirmed in *Brahma-saṁhitā*, *barhāvataṁsam asitāmbuda-sundarāṅgam*. The Lord wears a peacock feather in his hair, and his bodily complexion is just like a blackish cloud. The word *sundara*, or *snigdha*, means "very pleasing." *kandarpa-koṭi-kamanīya*. Krishna's beauty is so pleasing that not even millions upon millions of Cupids can compare to it.

The Lord's form as Vishnu is decorated in all opulence; therefore Lord Shiva is trying to see that most opulent form of Narayan, or Vishnu. Generally the worship of the Lord begins with the worship of Narayan, or Vishnu, whereas the worship of Lord Krishna and Radha is most confidential. Lord Narayan is worshiped by the *pāñcarātrika-vidhi*, regulative principles, whereas Lord Krishna is worshiped by the *bhāgavata-vidhi*. No one can worship the Lord in the *bhāgavata-vidhi* without going through the regulations of the *pāñcarātrika-vidhi*. Actually, neophyte devotees worship the Lord according to the *pāñcarātrika-vidhi*, the regulative principles enjoined in the *Nārada-pañcarātra*. Radha-Krishna cannot be approached by the neophyte devotees; therefore temple worship according to regulative principles is offered to Lakshmi-Narayan. Although there may be a Radha-Krishna *vigraha*, or form, the worship of the neophyte devotees is accepted as Lakshmi-Narayan worship. Worship according to the *pāñcarātrika-vidhi* is called *vidhi-mārga*, and worship according to the *bhāgavata-vidhi* principles is called *rāga-mārga*. The principles of *rāga-mārga* are especially meant for devotees who are elevated to the Vrindavan platform.

The inhabitants of Vrindavan — the gopis, mother Yasoda, Nanda Maharaja, the cowherd boys, the cows, and everyone else — are actually on the *rāga-mārga* or *bhāgavata-mārga* platform. They participate in five basic *rasas* — *dāsya, sakhya, vātsalya, mādhurya* and *śānta*. But although these five *rasas* are found in the *bhāgavata-mārga*, the *bhāgavata-mārga* is especially meant for *vātsalya* and *mādhurya*, paternal and conjugal relationships. Yet there is the *viśrambha-sakhya*, the higher fraternal worship of the Lord especially enjoyed by the cowherd boys. Although there is friendship between Krishna and the cowherd boys, this friendship is different from the *aiśvarya* friendship between Krishna and Arjuna. When Arjuna saw the *viśva-rūpa*, the gigantic universal form of the Lord, he was afraid for having treated Krishna as an ordinary friend; therefore he begged Krishna's pardon. However, the cowherd boys who are friends of Krishna in

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Vrindavan sometimes ride on the shoulders of Krishna. They treat Krishna equally, just as they treat one another, and they are never afraid of him, nor do they ever beg his pardon. Thus the *rāga-mārga* or *bhāgavata-mārga* friendship exists on a higher platform with Krishna, namely the platform of *viśrambha* friendship. Paternal friendship, paternal service and conjugal service are visible in the Vrindavan *rāga-mārga* relationships.

Without serving Krishna according to the *vidhi-mārga*, regulative principles of the *pāñcarātrika-vidhi*, unscrupulous persons want to jump immediately to the *rāga-mārga* principles. Such persons are called *sahajiyā*. There are also demons who enjoy depicting Krishna and his pastimes with the gopīs, taking advantage of Krishna by their licentious character. These demons that print books and write lyrics on the *rāga-mārga* principles are surely on the way to hell. Unfortunately, they lead others down with them. Devotees in Krishna consciousness should be very careful to avoid such demons. One should strictly follow the *vidhi-mārga* regulative principles in the worship of Lakshmi-Narayan, although the Lord is present in the temple as Radha-Krishna. Radha-Krishna includes Lakshmi-Narayan; therefore when one worships the Lord according to the regulative principles, the Lord accepts the service in the role of Lakshmi-Narayan. In *The Nectar of Devotion*, full instructions are given about the *vidhi-mārga* worship of Radha-Krishna, or Lakshmi-Narayan. Although there are sixty-four kinds of offenses one can commit in *vidhi-mārga* worship, in *rāga-mārga* worship there is no consideration of such offenses because the devotees on that platform are very much elevated, and there is no question of offense. But if we do not follow the regulative principles on the *vidhi-mārga* platform and keep our eyes trained to spot offenses, we will not make progress. ♨

— Purport to *Bhāg.* 4.24.45-46

The Old Monkey

Sri Srimad Gour Govinda Swami Maharaja

We should completely surrender to Krishna — not partially, artificially or conditionally, but unconditionally. Let him take charge of you. Then there is no anxiety, no fear at all. We should accept what the *sādhu-mahājanas* have said.

In Kali-yuga it is very difficult to obtain a *sādhu-guru*, a *mahājana*. Therefore, *sādhu-guru-rūpe kṛṣṇa āila nadīyā* — Krishna took birth in Nadia as a *sādhu-guru* [Jagadananda Pandit, *Prema-vivarta* 7.8]. That's Mahaprabhu. He does *ācārya-līlā* and teaches. We should accept what the *sādhus* say. They are our well wishers. Krishna is our well wisher — *suhṛdaṁ sarva-bhūtānāṁ* [*Bg.* 5.29]. His dear devotees, the *sādhu-vaiṣṇavas*, are also our well wishers. They never think anything evil about us. But we cannot understand them. We cannot even see them! Many say, "Where is a *sādhu*? Where is a guru? I cannot find such a person." This is because as conditioned souls we have defective vision, defective senses. Therefore we cannot see *sādhu-gurus*. It is not a fact that there are no *sādhus*. They are always there. But due to defective vision we cannot see or recognize them.

Because the sun and moon are present, therefore this world goes on. Similarly, if there were no *sādhu-gurus* in this material world, how would Krishna's world, his *saṁsāra*, go on? They are always present.

Śrīmad Bhāgavatam (3.5.3) states: *anugrahāyeha caranti nūnaṁ bhūtāni bhavyāni janārdanasya* — the dear devotees of Lord Janardan, Bhagavan Sri Krishna, are always present here. They are wandering about, just for the purpose of delivering the most degraded distressful *jīvas*, to show mercy on them, to give them the message of Krishna. Just follow; just accept their instructions. If you don't accept them, you welcome danger and death. You'll be caught in the fearful jaws of the crocodile of time.

Srila Bhaktisiddhanta Saraswati Goswami Prabhupada has told a story in this regard: Once, a worldly king, who was very opulent, had a son who was whimsical and was always in a sporting, frivolous mood. Every day he had a new whim. One day he called his father and asked him, "Please bring a flock of sheep and a group of monkeys so I can play with them." There was a very nice royal playground, and the king's son started going there regularly and playing with the flock of sheep and the group of monkeys.

In that flock of sheep, there was one very wicked sheep. Every day he would enter the king's kitchen where many cooks were preparing varieties of food on a big fire. This wicked sheep would put his mouth in one

pot after another and the cooks would drive him out with pieces of wood that had been used as fuel for the fire. It was a daily affair.

Among the monkeys, there was an old monkey, who was their leader. After observing the behavior of the sheep, he one day called all the young monkeys and told them, "My sons, a very great danger is coming to us. We shouldn't stay here. We should leave this place."

The young monkeys said, "What danger? We're nicely taken care of here by the king and his son. We're supplied delicious food, a very nice house, very nice cushions to sleep and snore on. The king's son plays with us. What danger are you talking about? We think that you have become old and senile. Your head is deluded and therefore you're saying this."

The old monkey replied, "Every day that wicked sheep enters the king's kitchen and the cooks beat him with the fuel wood. One day they'll beat him with a burning piece of wood. The wool on his back will catch fire, and he'll feel his body burning. To put out that fire, that sheep will go and roll in the big stack of straw stored for the horses next to the stables. There are many valuable horses in these stables. When the sheep rolls in the straw, the stack will catch fire, and the straw-roof of the nearby stables will also catch fire. Then the horses inside will get big burns all over their bodies. These horses are very valuable, whereas you monkeys are not. What value do you have? Each of these horses is worth lakhs of rupees.

"The king will then call the royal physician and ask him, 'Please cure the burns on my horses.' And the physician will say, 'Lord, there's only one medicine for these sores, but it requires monkey-fat.' The king will then roar, 'Kill these monkeys! My valuable horses will die. What is the value of these monkeys?'

"Then the king will kill all of you to take your fat and cure his horses. This will definitely take place."

The young monkeys said, "You have become old. Your head has become derailed. You have become a mad fellow. We won't listen to you. We are very nicely taken care of here. Why go outside and jump from one tree to another to get some fruits? Why go to the village, where the people will pelt us with stones, beat us with sticks, or send their dogs to chase us? Someone there may come with a gun and shoot us. There is danger there, whereas here we're taken care of so nicely. We won't follow you. We won't go."

The old monkey said, "All right, you won't follow me. That's up to you. You'll meet death. I myself am going." So he left.

And one day it happened exactly as he had said it would. The cooks burnt the wicked sheep with a stick of blazing wood. The sheep's body caught on fire. He then rolled in the straw, which began to burn. The nearby stables caught on fire and the horses were covered with sores.

The king then said, "Oh! My valuable horses will die."

He called for the physician who told him, "Maharaja, the only medicine for the sores on your horses is prepared from monkey-fat."

So the king ordered, "What value do these monkeys have? Horses are valuable. Kill the monkeys, get their fat, and prepare the medicine to cure my horses." So, it happened. The monkeys were killed.

Do you understand this story? The old monkey is the guru who can see, who has transcendental vision. He is not a *baddha-jīva*, a conditioned soul who has defective senses. His senses are perfect. He can see what will happen. He knows everything, past, present, and future. He can see that good days or bad days are coming. If you don't listen to him, then you welcome death.

The *sādhu-mahājanas* come from the Lord's kingdom and are wandering here just to shower their mercy on us, the most degraded, suffering *jīvas*. Heed their instructions; follow their message. If we hear and accept their instructions, then we'll get their mercy and we'll be saved from birth and death. Your life will be successful. You'll go back home, back to Godhead. They are our well wishers. They have descended here simply to deliver us. Why should they come here? They have no other business here. They're not forced to come to this world, but you're forced to come. You must come and suffer happiness and distress. These are your sinful reactions. But they have no sinful reactions. They are not forced to come. They come out of mercy, to give their message, "Just hear and follow us. Understand and practice in your life, then you'll be saved from birth and death and you will go back home, back to Godhead."

— From a lecture in Gadeigiri, Orissa, on 30 January 1996.

Krishna's Naughty Childhood Pastimes

Ghanaram Das

All we know about the Gaudiya poet Ghanaram Das is that he lived in the late 1600s to early 1700s and that there are sixteen poems by him in the famous songbook Pada-kalpa-taru. *All of his songs focus solely on the subject of Krishna's appearance and childhood pastimes.*

pañca-barikha- vayasā kṛti mohana
dhāvamāna para aṅganā
pāyasa pāṇi tale āora mākhana
khayata miṭāyata bayanā

Looking like a five-year-old child, charming young Krishna is romping about in the courtyard. He is eating sweet milk and butter and smearing it on his face.

dole dole mohana gopāla
prakhara caraṇa-gati mukhara kiṅkiṇī kaṭi
loṭana lolaye vana-māla

(Refrain) Charming Gopal dances in a graceful swinging way. His steps are quick, the bells on his waist tinkle, and a garland of wild flowers hangs from his neck.

sonāya bāndhilā bhāla ruru-nakha ure māla
piṭhe dole pāṭa-ki thopa

kheṇe ālaguchi deī kheṇe bhūme gaḍi yāī
kheṇe parasanna kheṇe kopa

A claw of a *ruru*, nicely mounted in gold and attached to a necklace, hangs on his chest. On his back a silk knot hangs at the end of his plaited hair. Now he moves about on his tiptoes, and now he rolls on the ground. Now he is gleeful, now he is angry.

nanda sunanda yaśomatī rohiṇī
ānande suta-mukha cāya
aruṇa dṛg-añcala kājare rañjita
hāsi hāsi vadana dekhāya

Nanda, Sunanda, Yasoda and Rohini joyfully look at the face of the child. His eyes are decorated with kajjala and he smiles again and again.

kuntale ratana maṇi jhalamala dekhi
kuṇḍale ujjvala gaṇḍa kājara-rekhi

ghanarāma-dāsa bole śuna nandarāṇī
trijagata-nātha nācāo kare diyā nanī

His forelocks, decked with jewels, look resplendent. His cheeks look bright with his earrings, and his eyes are beautified with kajjala. Ghanarama Das says, "Listen, O queen of Nanda! Please put some fresh butter in his hands for him to eat, and make him, the Lord of the three worlds, dance!

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The Dancing of Krishna's Devotees

Srila Vrindavan Das Thakur
Caitanya Bhāgavata ādi 2.184

This verse is also found in the Padma Purāṇa *and in* Hari-bhakti-sudhodaya *(20.68)*

padbhyāṁ bhūmer diśo dṛgbhyāṁ
dorbhyāñ cāmaṅgalaṁ divaḥ
bahu-dhotsādyate rājan
kṛṣṇa-bhaktasya nṛtyataḥ

My dear King, when Krishna's devotees dance in *kīrtana*, they destroy the inauspiciousness of the earth by the touch of their feet, the directions by their glance, and the higher planetary systems by their upraised arms.

— Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumipati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajaraj Press. Vrindavan. 2001.

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